FORUM

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THE THEOSOPHICAL

FORUM

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BE OF GOOD CHEER.

You will do better work to keep in a lighter vein; not so heavy and serious, and sometimes even solemn and gloomy. Never complain when Karmic lessons are hard to endure; be cheerful and bright always; this will bring you better influences and be better for others.

Seek moments of repose of soul and body often. Seek communion with your true self always. Dwell on higher things and planes when possible, never to the neglect of duty upon this plane or to abstraction. These moments of repose, and of higher thoughts, will help you over the difficult places in your daily lives. Study to improve both body and mind, but do not otherwise *trouble* about material things excepting for others' needs.

Make yourself beloved. There is no power like the power of love and good will towards all, and of itself it begets love and good will in the hearts of others. Do not work for this as a result, but because you like to put bright thoughts and bright spots into the lives of as many people as your Karma will permit. These are the oases that you may place in the desert places of the lives of others. It is a privilege.

Wake up to a realization of the work you have to do! It is not only to receive the Light, but to give it forth.

SCHOPENHAUER AND SHANKARA.

It is a somewhat humiliating thing to think of, that in spite of all the good intentions and praiseworthy endeavours of Sir William Jones and his colleagues of the Calcutta school of Oriental studies, they succeeded in missing altogether the most valuable part of India's intellectual heritage; and but for a grammar or two, which have since been wholly superseded, we might almost say that their entire work could be blotted out from our records without sensibly lessening the total of Oriental knowledge. Of the first generation of Sanskrit scholars we still see the name of Colebrooke quoted occasionally; but even then it is not so much as a trustworthy judge of the real value of India's contribution to culture that Colebrooke is cited, but rather as a man of retentive memory who gleaned much knowledge from native scholars and accurately recorded what he gleaned. Yet even Colebrooke, though a man of far more serious intellectual attainments than Sir W. Jones, and a better scholar than Sir Charles Wilkins, seems never to have quite conquered the idea that the natives of India were, and had ever been, an inferior race, whom we might with propriety patronise, but from whose highest works even it would be useless to expect any serious help in the weightier questions of life.

There is one mental attitude that we find repeated again and again in the books of the earlier Orientalists,—and even to-day certain scholars still retain the habit of it,—and this is the mixture of patronage and pity bestowed on what are called "the moral gropings of heathen religions." We are seriously told,—and we are compelled in patience to submit to the telling,—that, for mere heathens, Gautama Buddha and Shankara did not do so badly, and we learn patience by remembering that, not so long ago, the same sort of thing used to be said of Socrates and Plato. It need hardly be said that criticism of this sort does not really enter the intellectual world at all, and that pure reason cannot even take cognisance of it. But the fact that it has been so abundant,—fairly saturating the text-books,—shows that we have one more evidence that what is called the Anglo-Saxon mind has no great gift for problems of pure intelligence, no real affinity for ideas.

In the modern world,—even the most robust Anglo-Saxon mind will hardly deny it,— we have one grand centre of ideas, which can be likened in eminence to Plato's work in Greece; and that centre is the thought of Kant, as developed, especially in one particular, by Schopenhauer. And we may well illustrate the unfitness of the Anglo-Saxon mind for pure thought, by the example of the neo-Kantian philosophy. The Anglo-Saxon mind proposed to itself the problem: "Why do the heathen imagine a vain thing?" And the works of our Calcutta Orientalists are so many changes rung on the theme of that question, with such results as, for instance, the Boden Professorship of Sanskrit, the incumbent of which is appointed to fit young men to frustrate the wiles of the wicked one, as manifested, let us say, in the Vedanta or the Lotus of the Good Law. Kant, who was possessed of a philosophical spirit, asked no questions about the heathen at all, but rather set himself to explore the question: "What is real, and what only seeming, in this strange world of ours?" Or, to put it in another way: "How much of our perceptions are due to the perceiver, and how much are due to the thing perceived,"—what, in a word, is the thing, in itself, as apart from our perception? That is the kind of question pure reason asks, has ever asked, and will ever ask; and it is the mark of philosophic spirit to see with perfect clearness that all questions about the heathen, and much more of like value, must be set aside, until these weightier questions have been met, so far as they can be met. Yet another proof that the Anglo-Saxon mind is unsuited to pure philosophy is the fact that the whole of the epoch of physical science, which has been the glory of the Anglo-Saxon mind for the last half-century, is based on a sheer misconception, at least so far as it claims to have any philosophic value at all. For this physical science assumes that we really know how much of reality there is in our perceptions and in the phenomenal world as a whole; while the philosophic mind sees clearly from the beginning that this is just one of those question that no body can answer, and which, in the nature of things, can never have an answer. It is assuming that we know what things really are; and that they really are pretty much what they seem to be. It is characteristic of our intellectual levity that we have for two generations had a flourishing philosophy of Materialism which has never had any sound

idea as to what Matter really is, and, better still, has never felt that it was necessary to have any idea on the subject.

Kant, as we saw, did not set out to investigate the nature of matter; he rather proposed to himself the problem, as to what things were in themselves, and what we added to them by looking at them. And he came to the curious conclusion that we can never know things as they really are in themselves, because of the action of our own intellects. So that, instead of being an instrument for the discovery of truth,—since reality must be the synonym of truth,—it appears that the intellect is the very opposite; that it is an instrument for the creation of falsehood, the root of illusion, the fruitful source of all misapprehensions, and the necessary cause of their continuance in perpetuity. Things as they really are are for ever hidden from us by the action of our own intellects, which build up mask after mask, veil after veil, between us and the objects, if such there be, which we are trying to behold in the white light of truth. Kant took great pains to give names to three of these veils, and found that they are what we know as Time, as Space, and as the idea of cause and effect, or Causal Law.

Let us try to make clear what Kant meant by this, for simplicity's sake taking the matter from the other end. Let us consider a single conscious mind; a unit of consciousness. Consciousness, ununless it be the ultimate liberated Being, must be conscious of something. Let us consider this something as simply a sensation; some kind of stimulus touching our unit of consciousness, and waking it into perception. Then consider the stimulus to be again withdrawn, and after a while again called into activity. These alternate impressions and blanks are interpreted by the unit of consciousness as being connected together by a causal bond; that is, each is supposed to be the effect of what went before, and the cause of what comes after. This is the idea of Causation; it is built up on mere succession of impressions, and upon these successive impressions the conscious unit imposes the thought of a causal relation, weaving the impressions into causal series.

Now succession gives rise to a second idea; the idea of duration. The perceiving consciousness, waiting for each impression to follow the other, and noting their successive appearance, conjures

up the sense of time: of duration; for time is nothing but succession, the sense of moments following each other in order, each one colored by some impression or sensation. Now we see that from the mere succession of impressions, or, to speak quite accurately, from the sense that impressions are following each other, we get the thought first of causation, and then of time. Let us consider how the thought of space is to grow out of these two.

Suppose yourself in a dark room, first in silence, and then hearing a sound, at first faint, then growing slowly louder, till it clangs upon the ear; then growing less and less, until it quite fades out of hearing. You will irresistibly get the feeling of something drawing near, and then departing; that is, from a mere change in intensity, you get the idea of distance or space of one dimension. So long as the sound waxes and wanes in the same way, you will time after time get the same impression of nearness and farness; but suppose another sound to strike upon your hearing at the same time, a sound different in pitch, and waxing and waning at a different rate. You will enlarge your ideas of space, and imagine a second direction for the new sound, and if you come to hear several different sounds, of different qualities, you will end by building up for them a fully developed space, expanding all around you, and stretching to indefinite directions.

We do this very thing with visual images. In reality, they rest on the retina of the eye, but we project them out into space and so build up a roomy and commodious world about us. But, says Kant, this world is of our building; we have conjured up from mere succession of impression a triple veil of illusion, imagining first causation, then time, then space, and filling up the world we create with imagined images embodying our impressions. There was something to begin with, besides ourselves; but the working of our minds hid it so effectually, that what that something was, became ever more doubtful and obscure.

So that, to know anything as it is,—the thing-in-itself, as Kant called it,—we must take it out of time, out of space, and away from the idea of causation; and what is left, if anything is left, is the thing in itself. Kant supposed that the thing left, after his triple unveiling, would be what we call Force; though what Force is, is one

of those things nobody knows. The wise are wise because they know that they do not know it; and so we come back again to the heathen Socrates. Now it is quite clear that we cannot conceive of Force, which is outside space, above time, and not subject to causation; and it is further quite clear that we should not be in the slightest degree benefited, even if we could conceive it. Here, we may note, one comes clearly to see why such problems as the raging of the heathen, the descent of man, the number of the physical elements, and other questions that vex the Anglo-Saxon mind, lose their hold on the philosophic spirit; for, if we are so far from knowing what man is now, are we likely to be wiser as to what man was, when he was not yet man?

Then comes the vital contribution of Schopenhauer to our mental riches. We cannot conceive force, or the thing-in-itself, he says; but that does not greatly matter; for we are that Force, that thing-in- itself; and so, even if we are intellectually lazy and indifferent, there is no fear of the thing-in-itself escaping us, since we cannot run away from ourselves. The Will in us is the thing-in-itself, the reality, the Force behind phenomena and it is the passage of the Will through the triple prism of the intellect—with its three sides, Time, Space, Causality—that gives rise to the many coloured world.

Now here comes in the moral of the tale; It is axiomatic—at least with the modern Europeans—that modern Europeans are the most important and admirable persons in the world; that their achievements are to the achievements of other folk as wine is to water, as sunlight to moonlight. It is instructive, therefore, for us to learn that the last and highest achievement of the best intellect of modern Europe, and the only achievement which is the outcome of pure reason and serious thought, brings us exactly to where we were in the old Indian days, when silver-tongued Shankara taught the final lessons of the Vedanta philosophy. Every conclusion, even the very phrases of our best modern thought, have their counterparts in that great teacher's work, and, we are constrained to say, the Indian expression of the ultimate truth has a far finer quality of style than the modern, for Shankara says the last reality is, not the reverted Will-toward-life, or some hypothetical Force, but our own inmost and Eternal Self; and we can easily see how much higher an expression,

from the point of view of power and beauty, Shankara's is than Kant's or Schopenhauer's.

Let us linger a moment over this conclusion of Shankara's, and bring it home closer to our understandings. In the age when Shankara lived and taught, th older Vedanta and the Sankhya of Kapila had been blended into one, and Shankara used the forms of thought of both schools. The Sankhya had gained notions so like Kant's that we are tempted to see in Kant a Kapila reborn, and transported from the Ganges to the Baltic. Like Kant, Kapila taught that the units of consciousness—purushas, he called them; men or spirits—had been entangled by the power of mind, and had built up on the first impression or sensation, the first outline sketch of nature—mula-prakriti, he called it—a triple world of illusions, imagining first, substance, then force, then inertness or materialism. Our bodies belong to the lowest world; our senses and impulses to the mid-world; and our pure perceptive power to the highest. We see how this agrees with Kant, for our bodies are in space; our emotions and feelings are in time, but occupy no space; for instance, we do not measure hope and fear, or joy and sorrow by the cubic yard, or the metrical system, but by intensity and duration, and the latter is the very essence of the idea of time. But pure perception has not even duration; it simply is; therefore it is above both time and space. Thus does Kapila agree with Kant.

Both Kapila and Kant leave us there, with an endless number of purushas or units of consciousness, weaving a web of triple worlds These perceiving souls, both taught, are immortal; and only undergo time's chances and space's mutations through an illusion of their own making. Their hope of liberation, therefore, lies in ridding themselves of Maya's three-fold veil, and dwelling thereafter in their own pure essence, forever free. Thus does pure reason solve the riddle of the world.

Then comes the mightier mind of Shankara. These three worlds are what you say they are, he says; and they are the same thing that the old Vedanta meant by the three selves in the three bodies: the causal self, above time and space, but bound by separation, by the idea of separate, successive impressions, knit together by causation; the psychic world, in time but not in space, with

our psychic and emotional selves living in it; and, lastly, our bodily selves in the material world, dominated by space,as well as by the two prior illusions. So long as this triple illusion lasts, said Shankara, so long are we under the wheels of mutation, or, to speak humanly, of separation, age and death. But veils may be rent, illusions may be pierced; and we shall wake to the sense of our spirits, above time, outside space, not subject to succession or separation; immortal, fearless, full of joy.

And here comes in the pre-eminence of the Vedanta; for where the Sankhya saw numberless single spirits, the Vedanta sees but one Spirit, indivisible; the manifoldness of spirits, say the Vedantins, is one of those very veils of illusions; there is but the immortal One, and this One builds up the illusory worlds by its own Power. Now we come to Schopenhauer and his vision, whereby he perceived that the one Force behind all impressions is something belonging to us, the Will; ourselves revealed to ourselves, in successive degrees. Self only, and the Power of Self making up all this wonderful world. Everywhere the One, the immortal. Soul the magician, weaving warp and woof of life.

Treating of these thoughts, we can come to see how it was that Sir William Jones, Sir Charles Wilkins and Thomas Colebrooke so unaccountably missed the most vital matter that India had to offer them,—a treasure the worth of which it will take us generations yet to realize. These Anglo-Saxon minds, with all their fine and admirable qualities, had not even heard whether there be any thing-in-itself; and would have felt that any tampering with Time, any scepticism as to Space, was a sheer piece of heathenish impiety, almost as bad as speaking evil of the Standing Orders of the House of Commons, or the Balance of Trade; in other words, the Anglo-Saxon mind is only accessible in a faint degree to questions of pure intelligence.

PSYCHIC HINDRANCES.

Proceed on your way rejoicing. The battle is half won when you have *willed* to conquer self. But when you do this beware, for the evil forces know this as well as the good; they throw all hindrances in your way that it is in their power to wield, and also they stir up within you all the evil forces of your own lower nature.

It is a renewal of what you have known as "pledge fever." Then you determined to try and their effort was to discourage you, by proving to you the difficulties in the way, by showing you the immense amount to overcome within your own nature. Now you have determined to go forward whether Heaven or Hell lie in your path, and the enemy lets loose upon you the "dogs of war."

If you clearly know this when your determination is made, and hold the thought in your mind always of the possibility of almost any occurrence that might tend to destroy your equilibrium, it will not be so easy to discomfit you; for, besides the strength of your own Higher Nature in which you have begun to dwell, Great Powers aid you; and the strength of the Light in Itself is greater than the Darkness, for Light can dispel Darkness. Therefore be of good cheer, the Light is always yours if you will have It. Call upon the Higher Self for It, draw from that source constantly and then hold the Light within the heart, a sure dispeller of the Darkness; and if the Darkness gather not around you, you can see plainly the dangers in your path.

Even if there lurk beside your pathway foes ready to spring upon you and drag you down, if the Light surround you and encompass you they cannot touch you because they cannot penetrate that Light. But if they see within that Light dark spots and blotches like the spots upon the Sun, these spots and blotches, semblances of that same evil with which they would assail you, then you may know that you will have to battle with them, and the greatest part of that battle is within yourself, because no power can help you until you have driven forth from your own nature these same dark forces, and this you can do by the constant holding within yourself of that Light from the Higher Self, of which the least of you has a Ray, and which grows and develops, as you call upon that Ray, until you become filled with Its Effulgent Brightness.

. With such force, such power, at your call, why should you succumb? If you do, depend upon it, it is because you have held and nursed within your bosom some favorite sin. You refuse to give up this one pet weakness—all else you will yield, but this is yours, by heredity perhaps, and it would tear you asunder to part with it; or it gives you much imagined pleasure and you must drain the cup to its dregs.

If this is so—if you find within yourself this weakness, then stop; do not advance another step. Tear out the sin from your heart or exhaust it. Better the former but if you will not (it is waste of words to say cannot) then finish with it; burn out the earthly fires before you attempt to call down the heavenly.

Have but one intent, one purpose, when you make the decision of immediate progress and that—to go forward, and let all in your lives serve *that purpose.* Whatever your duties are, perform them because they are in your Path of Progress. Whatever your pleasures or disasters, receive them in the same way. Whatever your errors—landmarks by the way—others may avoid them.

But this is not so much to tell you of the dangers lurking within yourselves as of the mighty, supreme effort that will be made by dark powers to turn you aside from the road which you have determined to travel. Therefore be warned—be prepared.

To whatever temptation you have yielded in the past you will have opportunity to yield again—Aye! and even those which you have nobly faced and conquered will be presented to you again in new and more enticing form.

If it is wealth you covet it is more than likely that wealth will be given you. If you are ambitious, opportunity to succeed in that ambition. If evil speaking or thinking is your tendency, your best and dearest will find themselves in such a light as to call forth your criticism. If in envy or vanity lies your danger, the means for their development will be presented to you, in just so far as Dark Powers can make use of your Karma or even turn it aside. The temptations of sex and appetite will surround you and you must be more than mortal (which with the aid of the Higher Self you can be) to turn from all these temptations and constantly ward off the tempter.

Altruism is the weapon which you must use upon your part, and if you keep it in active use it will be difficult to approach you.

The Great Lodge is light of heart, for now more than for centuries past are the hearts of men turning towards the Light. Would you could know and see the number in your midst who with fixed purpose have set their faces towards the Light of wisdom as flowers turn towards the Sun—determinedly, whatever occurs that for a time turns them away, turning them back again—Oh that they would all go forward now without failure in their efforts! But for all those who fail, the strong noble effort will have placed them so far upon the way that another incarnation will find them ready for the new impetus—a better time will send them forward, and their own purposeful and clear strong efforts now, will give them strength to avail themselves of that time and to gain heights—that now seem impassible.

This you may know however, whatever forces are brought to bear upon you from without, that it is your own desire that binds you—some form of physical matter still presents to you attractions—you are not able to perceive it, perhaps you are sure even that it has not taken denial to give up these things; that ennui has driven you on—but be sure that *only through desire can you be assailed.*

And the attack of the enemy will be subtle; when every energy is apparently engaged in fighting him at one point and you are all attention that way, from another side he will assail you, while the battle at the front waxes hottest. Then unprepared for this you might succumb. All eyes—all ears you must be; with no thought of self, letting spiritual Powers work through you. Impersonal the Warrior will use you and the Victory is sure.

ANCIENT AND MODERN PHYSICS.

V.

The next time our wise man from the east was asked to "say a few words and make his own topic," he spoke, perhaps, as follows:

"How large do you think the earth is? You answer promptly, 7,912 miles in diameter. You are as far out of the way as you were in supposing that our sun could be a center of gravity of a lot of planets revolving around it and around Alcyone without being a globe of ether. Now that it has been mentioned, you see very clearly for yourself that it must be a solar globe of ether. It follows from one of your physical axioms. When I tell you why the earth is and must be about fifty thousand miles in diameter, you will see that it must be so, and that you knew it all the time, but never stopped to formulate your knowledge. You have had the knowledge for three centuries without applying it.

"It was in 1609 that your greatest astronomer, John Kepler, announced as one of three harmonic laws by which the universe was governed, that the squares of the times of the planets were proportional to the cubes of their distances from the sun; and that this law was true in physics and everywhere. No one of your scientists has had the wisdom to study out what it meant, and for three centuries, for 291 years, you have repeated his words like so many parrots, instead of using the key he gave you to unlock the mysteries of the universe. A corrolary of his law is that the planets move in their orbits because they are impelled thereto between the two forces, and move in a mean CURVE between them; but it was not until 1896 that you discovered that the mean between two forces is always a curve and never a straight line. You have not a text book in a school to-day that does not repeat this fundamental and absurd error—which you have known for three centuries to be an error—that the motion resulting from a mean between forces is "in a straight line." The curves resulting here are not to be measured easily, and are so large that small segments appear straight lines; and it was not until Carpenter demonstrated it mathematically that any one could believe it true.

"There are two great forces in this universe. Your grandfathers called them Centripetal and Centrifugal forces; your fathers called

them Gravity and Apergy, names which still cling to them; and you call them Attraction and Repulsion.

"It was Kepler, not Newton, who discovered that Attraction or Gravity was in inverse proportion to the square of the distance.

"You know the meaning of this mystic phrase, 'as the squares of the distance.' You understand that it means the attraction at two feet is only one-fourth the attraction at one foot; at four feet only one-sixteenth; at eight feet, only one sixty-fourth.

"But who knows or cares for Kepler's great law of Repulsion, or Apergy? That was that the 'square of the times are as the cubes of the distance.' It has lain fallow for centuries. No one of your western physicists has ever studied it, or tried to explain it. It remains just where Kepler left it, as the mere law of orbital revolution of the planets only.

"It is the key to the proper understanding of the universe.

" 'The squares of the times are as the cubes of the distance' means that all motion is the result of two forces acting upon prakriti, and that where the two forces are balanced, or equal, the result in motion is a circle or ellipse, the square of the Repulsion being equal to the cube of the Attraction to make them equal and produce a circle. In other cases they produce hyperbola and parabola.

"This is a little dry—nearly all fundamental knowledge is—but the reward of patience is great.

"The orbital speed of the earth is about 60,000 miles per hour. The attraction of the sun exactly equals the repulsion created by the motion; more accurately, the speed created by the repulsion. The result of the two forces working together at exact balance is a circle. An ellipse is a circle bent a little, and the ellipse in which the earth actually moves comes from varying attraction and repulsion. Kepler's second law covers that.

"If the orbital speed of the earth were a mile less per hour, or even a foot less, then the earth would wind up around the sun as a dog gets wound up with his chain around a tree. If this speed were a mile more per hour, then the earth would wind out, each year getting farther and farther away, until finally it would be lost. When the speed is exactly proportional to the pull—that is, when it is as

1.6 is to 2,—the result is a circular orbit, the eccentricity of which is caused by certain fluctuations in the attraction and repulsion.

"Suppose a planet were to be placed so that it would have a time of two years. Its distance from the sun would be 1.6 that of the earth. Why? Because to get the time doubled we would have to take the square root of 4; and to get the distance the cube root of the same number, 4. If you wish to be very exact the cube root is 1.5889, but 1.6 is near enough for all ordinary work.

"If you wanted to find out the distance of a planet revolving in six months you would divide the earth's distance by 1.6.

"In proportion you get any time or distance you may desire with absolute accuracy. The distance of any planet from the sun gives its time, or its time gives its distance—when that of any of the others is known. This law applies throughout the universe; in everything and everywhere. It is not a law of orbital revolution alone, but a law of all motion.

"Our moon has a time of 29 days and a speed of about 50,000 miles per day. If the speed were greater it would leaves us, if less it would wind up, falling to the earth in the form of a spiral.

"At what distance would it have to be to have a time of fourteen days? Divide 240,000 miles by 1.6. A seven-day moon, would be 1.6 that distance. And the exact distance for a one-day moon, for a moon that would always be in the same place in the heavens, moving as the earth revolved on its axis, would be about 24,998 miles. This gives us the line of 24-hour axial rotation, the true surface of the earth and the sheer-line of prakritic matter. Beyond that line is the ether; within that line is prakriti.

"It is the line of no weight, where gravity and apergy exactly balance. Inside that line gravity exceeds apergy and everything revolving in less time, or that time, must fall to the center. It is the true surface of any 24-hour globe of this size and weight. A moon to revolve around the earth in less than one day must move faster than the earth to develope enough apergy to overcome the attraction. That phenomena we see in the moons of Mars, which are within its atmosphere; within the planet itself.

"We of the East learned this true size of the earth over six thousand years ago, from observing the moons of Jupiter. The

times of the first three are doubled. We asked ourselves what this meant and found that their distance was increased by the cube root of 4 when their times were increased by the square root of 4; that time was to distance as 1.6 was to 2. Then we applied the key, and found it unlocked many mysteries.

"The first lesson this taught us was that we did not live on the earth, but WITHIN the earth, at the line of liquid and gaseous changes, where the three forms of matter meet and mingle and interchange with each other. We lived at the bottom of a gaseous ocean 21,000 miles above us, and 4,000 miles from the center of the globe. It gave us an entirely new conception of the earth, and of our place in it.

"We saw that we lived in a narrow belt, or skin, of the earth, not more than 100 miles thick, perhaps not more than ten miles. Within this belt the prakritic elementary substances varied their condition, combined, and made forms by increasing or decreasing vibration. It was the creative and destructive zone, the evolutionary "mother"—the liquid level of the prakriti—the seat of all physical phenomena. Fifty miles above, the masses of nitrogen and oxygen and argon were too cold to change their rate of vibration. Fifty miles below the surface of the earth all things were too hot for changes in vibration. In this kinetic belt, between two static masses our bodies had been made, and also, in all probability, all combinations of the elementary substances. It was four thousand miles to the center of the static prakritic mass beneath us; twenty-one thousand miles to the surface of the static prakritic mass above us, and the small kinetic belt between was only one hundred miles thick. But we had one consolation, the prakriti we had was all kinetic, and the best in whole mass.

"The second lesson it taught us was that as the earth had been made *in* the etheric globe, in a corresponding skin or plane of kinetic etheric energy, with our ether the best of the solar output, that we ourselves were subject through our ether to the phenomena of that kinetic solar plane in precisely the same way we now are to the phenomena of the kinetic prakritic plane. Once rid of the fallacious notion that we were creatures of the surface of the earth, once clearly conscious that we were creatures of the interior, of the

bottom of this gaseous ocean, then we could understand not only how the earth could be created *in* this etheric globe, but how we could be creatures of the solar globe living on it.

"When we learned that lesson, and learned it well, it dawned upon us that we were living in the pranic globe at the same kinetic level or plane of that globe, the line where its solids and liquids and gases mingled and passed from one state to another, the kinetic belt in which our solar globe has been made, and that we were living as truly on that globe as we were on this prakritic globe. Our position on each globe was the same.

"And then the great truth came that we lived in the manasic globe, at the same kinetic level; and that we lived our lives on the four globes simultaneously. Our bodies are fourfold. Every atom is fourfold, ready to respond in our minds to the vibrations of the Manasic world, in our vitality to the pranic vibrations of the pranic world, in our nerves to the etheric vibrations of the etheric world, and in our prakriti to vibrations of the prakritic world. Each one of our bodies lived on its own earth globe, for there were four globes of this earth—in coadunition—in its corresponding kind of globe.

"The four earth globes became one globe, as our four bodies were one body; and the "chain" of four kinds of globes in matter became one globe, as the manasic with the others on it.

"These four kinds of globes were the beginning and the end of matter, as we distinguish and know matter. They were not the end of vibration; or of planes of vibration; or of realms beyond this material universe; but they were the limits of all that is common to each and every atom of this lower plane of vibration.

"It is upon this solid and perfect foundation of physics, that accounts for and explains every kind of phenomena, we have constructed our metaphysics. All that belongs to these four lower planes we consider and treat as physics. All that relates to the planes beyond we consider metaphysics. Can you teach a child equation of payments before he knows the first four rules? You would not attempt such a task. The first four rules are the physics of arithmetic; all beyond is the metaphysics of arithmetic. It flows

out of them. Can you comprehend our system of metaphysics until you have clearly and completely mastered our physics? Would you not get into a fog at the very start?

"There can be no system of metaphysics without a solid foundation of physics. The idea is unthinkable. The one grows out of the other. It is its life, its fruit, its flower.

"You have no western *system* of physics. Your physics are without form and void; patchwork, constantly changing. There is no substantial foundation for any system of metaphysics. What you say or do in physics is fragmentary or chaotic.

"It is perfectly true, so far as you have gone through the first invisible world of ether, you are much more masters of detail than we are. We have not cared particularly for the minor details by which explosives are made, or metals obtained from oxides. We have preferred to push on into realms beyond as fast as we could, seeking first the Kingdom of Heaven and its Righteousness, knowing that when it was found all these things would be added unto us."

That we live *in* the earth, not *on* the earth, is one of the most important of the facts of eastern physics in the study of its metaphysics. The mathematical and physical proof that the physical earth is 50,000 miles in diameter should not be passed over lightly in our haste to get on, for the perfect understanding of all this fact implies makes easy the comprehension of how we live etherically in the solar etheric globe, of how we live pranically in the stellar pranic globe, and how we live manasically in the manasic globe.

As we live within the narrow "skin" of phenomena, not more than 100 miles thick, of this prakritic globe, with the whole earth within the corresponding skin of phenomena of the solar etheric globe, within the kinetic belt in which it was made, the ether which surrounds each prakritic molecule is not merely any and every kind of ether, but that particular kind of kinetic ether, which, by changing its rate of vibration through an octave, creates phenomena. The ether of all prakritic matter belongs to the kinetic or creative belt of the solar etheric globe. It is not static ether. The ether in our prakriti is in touch with all the prakritic kinetic ether of the solar globe, subject to all solar laws of change; and all our prakritic matter, a mere detail of it, is a part of the solar phenomena." Our father,

the sun," or "Dyaus pitar" ("heavenly father"-Latin, Jupiter) meant more once than it does now. Then the solar globe was the first heaven, and to live under its laws, putting off the coat of skin, was an object which men believed to be worth striving for. They recognized, as we do not, that our prakritic laws were not all they had to obey; that the higher law of the solar globe on which they lived, of which the lower prakritic laws were merely an outcome and detail, was worthy of the closest study. And they recognized that these higher laws of the etheric globe were metaphysical as well as physical; that our moral law flows out of the moral law of the solar etheric world, as our physics flow from and out of solar physics. Religion is correct in its assumption of this higher law of morals; incorrect only in its grasp and explanation. Science is correct in holding that the moral law is the outcome of physical science; incorrect only in its assumption that it is physical science of this plane and globe only. There is no quarrel between science and religion when the full knowledge of one stands beside the full knowledge of the other. They are twin-sisters.

This solar-etheric globe in which we are interested revolves around Alcyone within that kinetic belt or skin of prana which is subject to phenomena or vibration through one octave—else it would never have been formed. All prana in the solar-etheric globe is of this particular kind of kinetic prana, which creates life of all kinds—which is subject to vibration through one octave. The solar globe is a detail of kinetic prana only, one of its phenomena. Necessarily, all our prana is of this kinetic kind, and our earth a minor detail of it in the Alcyonic globe. All the changes and combinations possible in kinetic prana on the pranic globe are possible here, in our kinetic prana, as all the phenomena of the etheric world are possible here in our kinetic ether.

As our earth is a globe of ether and a globe of prana as well as a globe of prakriti; we are actually living on a small "cabbage" of that pranic globe, and subject to all its laws.

In the vast manasic globe that includes this whole material universe there is the same kinetic belt or skin of "phenomena" or vibration similar to that kinetic belt in which we live on the earth, and the manasa which permeates the Alcyonic globe, the solar globe, and the

earth is that kinetic manasa which is involving and evolving. This involving and evolving kinetic manasa of the Alyconic globe is that which surrounds every atom of ether of the solar globe and every atom of prakriti of this earth globe. In the great manasic globe this earth of ours is a minute village of Helios (sun) county, in the state of Alcyone. We are actually and literally living in this manasic globe precisely as we live in this earth, and as in the village we are subject to all the laws of the manasic world, we can study them here in this village as well as we could elsewhere. We can study them as easily as we study our prakritic village laws. or our etheric county laws, for all the forms of manasa subject to them any where are here with us. We are not limited to a study of the prakritic laws of the village fathers, nor yet to the etheric laws of the supervisors of Helios county, as scientist say, nor even to the state laws of Alcyone; only the manasic laws of the Universe limit our material studies in that direction. As some men on this earth never leave their native village and never know or care for any matters outside of it, so in this little earth village, in the kinetic belt of the manasic globe, there are men who do not care to know anything which relate to matters outside its boundaries. As some men may pass the boundaries of their village, but not of their county, caring only for the matters concerning it, so the western scientists of this earth village on the manasic globe do not pass the boundaries of Helios county, caring only for etheric matters. The philosophers and wise men of the East are broader minded and from time immemorial have taken greater interest in the pranic affairs of Alcyone and the manasic condition of the universe in which Alcyone is a state than in the rustic murmur of their village or the gossip of their county.

Their is nothing lacking in our manasic earth-village, nothing that is in more abundant measure in our county, state, and nation. We are of the best.

We of this village may imagine, if we like. that there is nothing beyond the village limits, and nothing in it but that which relates to the village. We have the right to be silly, if we wish to be. And it is no sign of wisdom to say that there is a county beyond, but that the county boundaries end all, and only village and county politics may be studied. The European who believed—no Asiatic or African or American could have believed—that the earth rested on an elephant and the elephant on a turtle was wise, in comparison. Nor is it any sign of intelligence to say that we may learn something of the village and county while we live, but that to learn anything about the state and nation we must wait until we are dead. There are too many in the village who are familiar with both state and nation, and who have studied their laws, for this to be anything but idiotic.

COMPASSION.

By slow degrees we come into "that inheritance of which the gods partake"; and while to many it may seem too slow, we find at last it was quite as early in time as our condition would warrant; for the necessity of a clear and concise understanding of the law that makes compassion a possibility, is the first and most potent requisite: and this law is the identical one that is tabooed by the novice, denied by the casual observer, shunned by the outlaw, and only embraced by the philosopher: Karma bringing forth through regeneration—reincarnation—the blossom and fruitage of every son of God, all in good time gives due heed to the necessities of every child, and the opportunity is denied to none.

To one, however, who has begun to realize the necessity of living the law ere we may even faintly cognize compassion, all Nature takes on a different aspect, and the sun climbs to its meridian too slowly for our eager awakened senses; the earth revolves at a dull pace,and time seems almost to have stopped or turned back the hand upon the dial of duration.

And yet this trial is the law, demonstrating our stability, our firmness, our staying qualities; for, we do not know that we know until we are able to stand alone, unsupported upon the immutable "I am."

Just one little step and the chasm is spanned—and still we halt because we have learned of the law's fealty; and while we might readily make the leap could we carry humanity along with us, yet to plunge alone into the maelstrom of LAW requires a zeal founded upon the most indomitable courage, and a faith that seems almost fanatic.

A child that we love and desire to see in social and financial conditins that we have learned to bow to,—a wife in whom our human hopes are grounded—a brother or sister who perhaps has always been a dependent, and a multitude of earthly affairs all tend to stay our departure from the beaten path, and we drag on, weary, and heart-sore, hoping against hope, knowing full well that the step must be taken, and suffering and making others suffer thereby, until at some fatal day we plunge headlong into the cauldron and wonder how we ever delayed the climax for so long.

Failing to live the law, we must needs fail in compassion; yet we dicker and trade and bargain for justice as tho' it were a commodity of the marts, priced by dollars and cents, sold by the yard or pound —and all this without blushing. There is but one course to pursue! Learn the law, learn to live it, and then read it to your fellow men.

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